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"Big Sioux was a young Cheyenne warrior who had just come in from the warpath ; his ponies and arms were taken from him after the Indian war of 1874. Big Sioux had the fortune or misfortune to fall in love with the daughter of Little Robe, the head chief of the Cheyennes. Ordinarily it would have taken as many as ten ponies to have solemnized a marriage with the daughter of Little Robe, but Big Sioux had no ponies, and his friends were as badly off. He, however, rose to the emergency, and, acting on the precedent set by Jacob, offered himself as a servant to Little Robe. Little Robe undertook to furnish some young Cheyennes to perform some difficult work for the writer, and, seeing that Little Robe placed Big Sioux in the most trying positions, and seemed to rely on him even more than on his own son, I took occasion to mention this to Little Robe. He said, 'Yes, he belongs to me. He is married to my daughter ; he had no ponies to give, so he gave himself.' Little Robe seemed to think this was all the explanation necessary.

"At one time when two Cheyennes got to gambling, one lost and luck seemed to be against him. After he had lost every piece of property he had, in desperation he put up his sister and lost her. This aroused great indignation through the tribe, but no one intimated that the unfortunate girl should not go and live as the wife of the man who had won her in a game of cards. Over twenty years ago the writer was superintendent of the Arapahoe Indian School at Darlington, during a period of five years. During this time not less than four young Indian women came to the school asking admittance and protection from marriages that were about to be forced upon them. This protection was given, and the young women afterwards married according to their own choice. Since then these tribes have been gradually breaking away from their original customs, until now they are married with the lawful marriage rites."

THE YU-LI OR PRECIOUS RECORDS (CHINESE TAOIST SCRIPTURE). — The "Journal of the Chinese Asiatic Society," vol. xxviii., 1898, contains a translation of this book by the Rev. G. W. Clarke, from which are given the following extracts : —

Good Deeds are counted Riches in the Spirit-world. (No. 5.) — "Mr. Lan once heard a Mr. Wu say that he knew a man, just as his spirit was passing away, say : 'I have been to Hades, and there I met an intimate friend. After very warm salutations I said : "Why have you not brought your riches with you?"' He replied reprovingly : "Riches may be brought here, but men are not willing to bring the right sort — virtue and merit ; these things are current here. You should exhort men to bring such riches here. Those who live in sin, and engage Buddhist and Taoist priests to chant for their forgiveness, and so help their souls through hell, are utterly deluded. Let all from their youth practise virtue, and at death their souls shall receive a place in the happy land."'"

An Unmolested Grave a Sign of Virtue. (No. 41.) — "Mr. Fung of Ih Tu was a good man, but very poor ; his neighbor, Mr. Li, was wealthy. Mr. Li's parents died, and he purchased for a large sum a plot of land whose

fêng-shui was good, and buried them. Within a short time, the God of Thunder destroyed the graves, and then he bought another plot. He had wealth, but was not a good man, so the gods would not protect his graves. When Mr. Fung's grandmother died he buried her in the first plot of land, and nothing occurred to her grave; this was not because of his poverty, but for his good living." The translator adds: "The literal meaning of the two characters Fêng and Shui is wind and water; their practical meaning is a good position for buildings and graves. It is believed that the good fêng-shui of a parent's grave will secure prosperity; and if a man has been a vagabond to his parents in life, he will, if able, make up for it by getting a good grave, not so much for his parents' honor as for his own selfish ends. Men of wealth spend large sums to engage the services of a man who is supposed to know his trade of fêng-shui, whilst a poor man has to bury where it suits him."

BIBLIOGRAPHICAL NOTES.

BOOKS.

NOTES OF THE FOLK-LORE OF THE FJORT (French Congo). By R. E. DENNETT, author of "Seven Years among the Fjort." With an Introduction by MARY H. KINGSLEY. Illustrated. (Publications of the Folk-Lore Society, xli.) D. Nutt: London. 1898. Pp. xxxii, 169.

The appearance of the present volume is likely to end a long and animated controversy in regard to the proper use of the term "folk-lore." It is not many years since the Folk-Lore Society officially defined that word as intended to represent only survivals of prehistoric usage and belief among races in an advanced stage of culture. On the other hand, it was pointed out in this *Journal* that such limited definition would render the term of very little use to countries possessing a stock of genuinely savage tradition, and that, whatever might have been the original significance, common usage has now determined its employment in a wider sense, namely, as coextensive with oral tradition. Circumstances have so far wrought in favor of this contention, that we now see the Folk-Lore Society abandoning the restrictions itself had created, and issuing a work in which the term "folk-lore" is made to include the myths, stories, legends, pious beliefs, and religious practices of the most savage African tribes. This authoritative employment of the word will settle the question, and for the future make it agreed that the study and collection of folk-lore means the study and collection of oral traditions of every sort, in all stages of culture, with the enveloping atmosphere of usage and conduct. The writer of this notice cannot but take a lively gratification in such issue of the argument.

By "the Fjort" Mr. Dennett means the tribes that once formed the great kingdom of Congo, especially the two coast provinces north of the great river. As relating to the West African coast, the book therefore forms a complement of that of H. Chatelain (of which, strange to say, Miss Kings-